ZIONS HERALD

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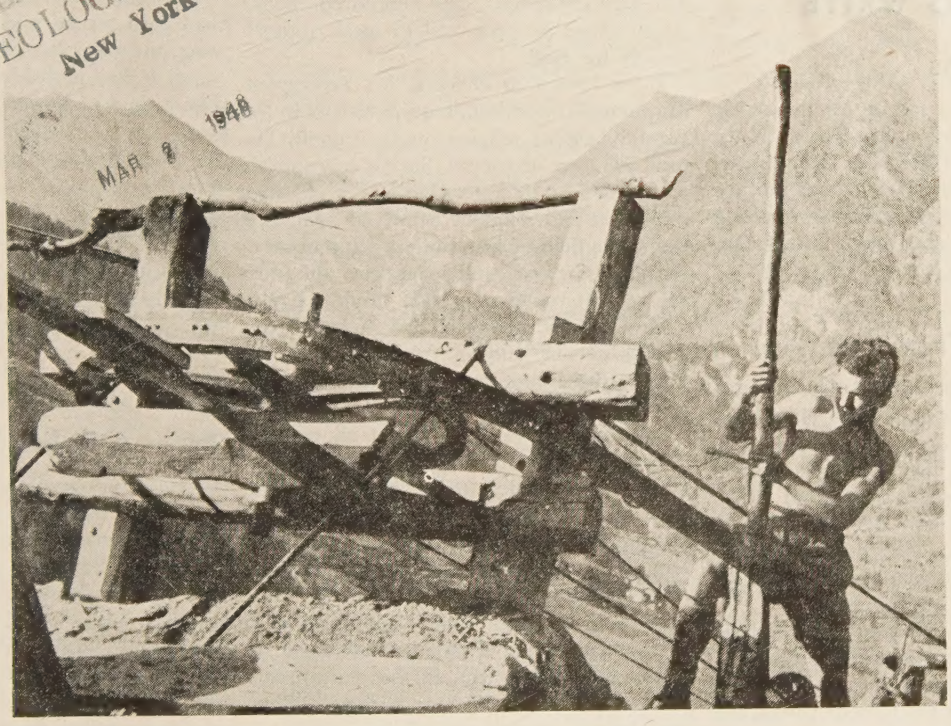

RELIGIOUS NEWS SERVICE PHOTO

Village Of Brotherly Love

The Waldensian young people building the new village of Agape must do without modern machinery. Here a sturdy youngster, one of the volunteers engaged on the project, operates a rudimentary rope-railway which carries building materials up and down steep Alpine slopes.

FEBRUARY 25, 1948

FROM COVER TO COVER

The Rev. James Brett Kenna, minister of the First Methodist Church in Ann Arbor, Mich., discusses "Universal Military Training" in THE NEXT WAR AND PEACETIME CONSCRIPTION.

CHRISTIAN EDUCATION AND RACISM, a solution to the Race Problem presented by the Rev. R. B. Eleazer, staff member of the General Board of Education of The Methodist Church, Division of the Local Church.

Another section from the Rev. Lloyd B. Schear's REPORT FROM YUGOSLAVIA. Mr. Schear, a member of the Central Pennsylvania Conference, is now traveling in southern Europe.

POSITIVE PROTESTANTISM is Bishop G. Bromley Oxnam's answer to Boston's Catholic Archbishop Richard J. Cushing.

READERS WRITE

Modern Isaiahs

Please accept our gratitude for the article "Modern Isaiahs And Bomber Plants" in the Feb. 4th issue of the HERALD. The author, the Rev. W. A. Milne, has put the whole church in his debt in preparing so inspiring a report of the Cleveland Youth Convention.

Mrs. GEORGE B. PARKINSON,
Chicago, Ill.

More Smoke Than Fire

On reading the letter of the Rev. Bernard C. Graves in the HERALD of Feb. 4th, I can say with him that I don't smoke.

I agree with him that "in such matters . . . the minister should be allowed to be his own judge. Let him develop his conscience through prayer." Then if he finds he still needs tobacco, let him seek another denomination. We are Methodists!

I also agree with him that "the prohibition of tobacco is in the same category as the prohibition of liquor."

I do not think that the tobacco vow is the "last vestige of the Rules." To abolish the marriage vow would not make it easier for ministers to marry.

FRED L. CANHAM,
Arlington, Va.

Baldwin-Wallace

We have been swamped here at Baldwin-Wallace College by the mass of letters, telegrams, clippings and group resolutions commending our stand when Catholic authorities demanded that their 169 students withdraw. To date 65 have withdrawn, a dozen of these have returned, new Catholic students are seeking future enrolment.

Thanks to all of you for clear insights and firm backing of the vital issues involved. In educating free youth, words lose their meaning if freedom of thought and the search for truth must be limited to dictated dogmas and ecclesiastical canons and approved books which alone are presumed to speak authoritatively for God.

Many Protestant colleges, for a complete educational curriculum, require courses in the general field of religion, as they do in history, literature or science. Such a course deals with a theistic interpretation of the universe, the moral and religious nature of man, and the whole field of historical and comparative religions. Catholics and Protestants alike recognize that sound education needs religion.

But, Catholic authorities ask, why do you not excuse our students from courses in religion as we excuse Protestants and Jews from our religious courses?

The two positions are not at all parallel. To require students who have chosen to attend a church college to study with free and open minds within the total field of the religions of mankind is wholly different than requiring what they shall study and how they shall think by those who declare "we have the truth" and "choice only comes with things that are not mandatory." (Dittani, in *Akron Beacon Journal*). In the course under dispute at Baldwin-Wallace College a Catholic, Jewish or even an atheistic student is free to search for any phase of truth anywhere and report his findings in class for open discussion. This is freedom of thought.

No such course is or can be taught in a Catholic college. Their courses in religion are prescribed by church authority, unaccepted books are forbidden, indoctrination takes the place of free search for growing truth, a traditional philosophy of religion bars free mental inquiry. This puts freedom of thought into a straight jacket of dictated dogma. The adherents of unfettered thought and of religious liberty could not possibly be required to take such a course. No Protestant college requires attendance in a sectarian or doctrinal course.

If Catholic colleges were to give an unrestricted, non-sectarian, universal course in comparative religion or the philosophy of religion, Protestant students need not be and should not be excused. All educated need such a course. Religion is one oldest, most universal facts of human should be studied.

It would be just too bad, for insta Baldwin-Wallace College, founded ar ported by The Methodist Church, (other Church college) were to say to st either study Methodist or Protestant r doctrines and creeds or study no reli all.

Let's keep this basic difference clea the words "freedom" and "tolerano thrown around carelessly or built in truths.

The effort to call out more than dents during the first week of a new when rooms and classroom facilities h assigned, was poor business ethics or oversight, to say nothing of religion. who would gladly have used these had been turned aside. On the whol ever, the affair has been discussed on level. It has probably cleared the ai like a thundershower in sultry weath

(Dr.) LOUIS C. W
President Baldwin-Wallace
Bere

Scott Was Wrong!

William Rufus Scott said in the F issue of ZIONS HERALD that "We joi World Court." We did not!

JOSEPHINE S.
Concor

From A Relief Worker

"I always try to make a spot c what the children are getting to eat a I picked out one thin little girl this and asked her what she had for b She replied: 'Half a cup of milk.' her how much bread she had and s 'No bread.' So I asked her what else have and the answer was, 'Nothing.'

It is for such needs as these that t ops have called upon Methodists to *million dollars* in cash and *a million* of clothing, shoes and bedding befo 1948.

Send money contributions to the ist Committee for Overseas Relief, 1 Avenue, New York 11, N. Y., and re plies to the nearest Church World Center. These centers are as follows:

236 Beacon Street, Boston 16, Mass.
214 East 21st Street, New York 10, Ne New Windsor, Maryland.
134 Patterson Blvd., Dayton 2, Ohio
510 S. Elm Avenue, Webster Grov souri.
740 Esplanade Avenue, New Orle Louisiana.
7110 Compton Avenue, Los Angeles ifornia.
2534 Florida Avenue, Richmond, Ca
1050 - 4th Avenue, S., Seattle 4, Wash

Layman Advises ung Preachers

xcerpts from an address given by the te Honorable Josephus Daniels at the orth Carolina Conference, Elizabeth ity, on Thursday, Nov. 6, 1947. Mr. aniels, long-time editor of the Raleigh N. C.) News and Observer, was a disnguished Methodist layman. He was Secretary of the Navy during World War I.

a life spared beyond the Scriptural three- e and ten I have been privileged at Monti- to read the Declaration of Independence n the shrine of my political mentor; to d in City Road Chapel in London in the it of my religious patron saint; to serve delegate to the General Conferences of Church and have part in the election of t souls to the office of bishop; to sit in ncil with America's chief official apostles eace in two wars. All these honors were ond my deserving. But I speak sincerely en I say to you that no honor has come ne, unworthy as I am, that so humbles me o be asked to give counsel to the young isters called of God to minister at holy rs. I protested my inadequacy when Bish- Peele gave me this appointment. Two gs, however, compelled acceptance of the ointment.

1) One was that if my sainted Methodist her were alive she would say to me, as ave heard her say to not a few young achers: "God guides the bishop in send- men where He needs them and where He crown their work with His favor."

2) My mother's chief disappointment in was that her one unanswered prayer was one of her sons was not called of God preach the Gospel. She would have felt e highly honored by such service than if er had inspired listening senates or been ated to the Chief Magistracy of the Re- lic.

ot called to the ministry, I have sat at the of a beloved pastor, Bishop Peele, and er Christian leaders in the holy office ch you are entering this day. I cherish hope that I have been directed in some sure to advance righteous causes with the .

ll Methodists should bear in mind and e it their goal today to measure up, at t in spirit, to what Greene in his "History he English People" said of Methodists:

he great body which he (Wesley) thus nded numbered a hundred thousand mem- s at his death and now counts its mem- hip in England and America by mil- s. But the Methodists themselves were least result of the Methodist revival. Its on upon the church broke the lethargy he clergy; and the "Evangelical" move- nt, which found representatives like New- and Cecil within the pale of the Establish-

(Continued on following page)

The Next War And Peacetime Conscription

JAMES BRETT KENNA

Security is the goal of the world. Every move that is made in every area of our life aims at it. Labor engages in strikes in order to procure greater economic security. World wars are fought to attain security. No nation on the earth would fight a war just for the sake of fighting. We in the United States do not want war. Russia says that she does not want war. We are led to believe that both the citizens of America and Russia are united in this great desire—that war may be avoided and that peace and security may prevail throughout the world.

The question then should be, since we all desire security and wish to avoid war, how best can we achieve security and avoid war? In this age there is no security for anyone so long as we face the threat of war. Of this fact I think all intelligent people are well aware. We must therefore try to do, among ourselves and between nations, those things that lead away from war, and avoid those things that lead toward it. This is the crux of the whole matter in international diplomacy at the present time.

In the face of the world situation confronting us now, and in view of the deep desire of all for security through the avoidance of war, I am against the proposal for universal military conscription of American youth. "Universal military training" is the terminology employed by the proponents of the proposed plan. It is my opinion that this is a deception of the public. What is asked for is not universal military training, but military conscription of youth, under such conditions as the military leaders of our country desire.

There is at present a bill before Congress designed to institute as soon as possible a program of peacetime conscription of our youth. Ostensibly, this bill requires only six months of military training for all American boys upon reaching eighteen years of age. Actually, however, the period of training is of indefinite duration, due to the fact that at the end of six months the conscripted trainee is not released, but is given certain alternative choices, the least exacting of which is that he shall undergo an additional six months of this same type of training. Actually, the bill is so constructed that the period of training, even in peacetime, could be extended up to six years if in the opinion of the President such were necessary. I am, without equivocation, and in all possible fairness to all who favor such a program, definitely against it. Let me undertake to give my reasons for opposing the proposal for peacetime conscription.

The first of these reasons is that I am opposed to the development of the "military mind" as that is in process in our country. I am opposed to the tendency present in our Government to fill important positions of state and diplomacy with military men. I am opposed to this because it seems to me to be a trend that threatens our country with the development of a military dictatorship.

The infiltration of the military into our civil and administrative posts in government is quite obvious to any one who takes the time to review the facts. To begin with, President Truman, though having modest accomplishments and service in the Army during the first world war, is apparently enthusiastically committed to the idea of the development of great military might in our land; and on the basis of this commitment he seems to choose men of military status for very responsible governmental positions most of which historically have been filled by civilians.

Let us look at the record to see how this matter has worked out in practice in recent months. The personal chief of staff of President Truman is Admiral Lahey. Major General Harry H. Vaughn is the personal aide to the President. Both are continuously plugging for the increase of military control of our

country. General George Marshall is the Secretary of State. When Spruille Braden, and Dean Acheson, formerly representing us in Argentina, objected to the Army scheme of our arming Latin America, they were both removed, and Robert A. Lovett, the former Assistant Secretary of War for air, replaced Acheson.

In addition to these high ranking military men who are in exalted positions in the Department of State, many other State Department posts are filled by military men. The statement made in the Army and Navy bulletin of recent date that "today the Army has virtual control of foreign affairs" seems not too far wrong.

In addition, it is important to note this same trend regarding persons who have recently been appointed as ambassadors and ministers to various countries. General Walter Bedell Smith is Ambassador to Russia; General Thomas Holcomb, former Commandant of the Marine Corps, is Minister to South Africa; Admiral Allen Kirk is Ambassador to Belgium; General Frank T. Hines is Ambassador to Panama.

Other departments of the government in Washington reveal the same trend toward exaltation of military men. Kenneth C. Royall, the Secretary of the Army, was a brigadier general during the war. Until quite recently General Omar Bradley was Administrator of Veterans' Affairs, a position that is rather distinctly clerical and civilian in character. Major General Frederick E. Fleming is the Federal Works Administrator; Vice Admiral William S. Smith is the Chairman of the Maritime Commission; General Lewis B. Hershey is Director of Selective Service Boards; and only recently President Truman sent up to Congress a request for special legislation granting General Kuter continuance of his Army pay, in order that he might be appointed as Chairman of the Civil Aeronautics Board.

Besides these persons of the military high in administrative positions in our government, the bill now before Congress for peacetime conscription provides that all details of mobilization and administration of the entire conscription program shall be in military hands. Moreover, this bill, more strongly than ever before, entrenches military officers in positions of authority sharply distinguished from the position of the trainee. For example, under the bill, no trainee can be tried for any infraction whatever except in an Army court, with officers forming the court. Fines up to $2,000, and lengthy imprisonment are provided for the least offense of a trainee against an officer. The trainee, however, has little recourse from abuses to which he may be subjected while in training, save that he is assured that "in due course and process" he may file a complaint and it will eventually be given attention "through normal channels." Another factor putting the program of the proposed training more strongly in the hands of the military, provides that any trainee who is A.W.O.L. and visits his parents, or any friends overnight, subjects his parents or such friends to a heavy fine and imprisonment for lodging one who is presumed by his A.W.O.L. action to be a deserter. I submit that this program apparently will be strongly entrenched in the hands of the military in all aspects of its administration, and that the officer class of the military will be given stronger authority than ever before.

Besides all this, large plans of military people aim at definite infiltration of military leaders into all phases of our life, bringing more and more areas of civilian life under military surveillance. Our public educational program today is being invaded by this demand that our youth be taken out of school and put under military control for their training. At the present time many of the college and university campuses of America must provide for a program of reserve officers' training being conducted there. The same infiltration is evident in the field of science, in the administration of industry from the government standpoint, in the adjustment of the problems of labor, and indeed in all other phases

ment, made the fox-hunting parson an
absentee rector at last impossible.

Methodism in a New World went
the pioneers as they cut into the wilde
The circuit riders did not wait for the
tion of church buildings but preached
people in the open or in their temp
homes as they trekked from the seaboa
their way to building a democratic re
on Christian principles in the South
West. Is there not here a lesson to the p
ers of our day when many people who
need the healing of the Gospel do not
the doors of the church? If the peop
not go to church, the call is for the pr
to carry the message wherever they sta
need of its saving grace in the crowded
and in the byways. That was the call
predecessors in the Gospel heard an
swered: Perhaps the greatest blund
Methodism in England was that it fai
see the fields white unto the harves
beckoned a dynamic Methodist, Genera
liam Booth, to service among the dow
out. That failure made the Salvation
the great independent agency which
lenges the church today in a like carry
the Gospel to the unchurched.

Perhaps, instead of affirmative cou
layman should suggest from the pew
"dont's" as you enter upon your mini

(1) Don't be afraid. In spite of the
ical prosperity of today, the world is
throes of fear. This is not only true
frustration about world conditions
church has caught the contagion. I b
cast out all fears as you go forth as
of people needing a courage that will
faith in today and all the tomorrows
faith in the future, in yourselves, i
fellow men, and believe that as long
reigns in his heavens all may be mac
with the world tomorrow, no matte
dark are the clouds today.

(2) Don't be afraid to ring out cl
unpopular causes even if it cuts acr
views or interests of some members c
church. Asked the road to political
by an ambitious young man, a wise
man said: "Attach yourself to a ri
unpopular cause." The great preache
have lived have never asked "Is it po
—but, "Is it right?"

(3) Don't be afraid to tell your co
tion that you have come to call sin
repentance, to comfort the bereaved,
cheer to the poor, to minister to the
touch the lives of those needing the
the Gospel, and not to "serve tables."

(4) Don't be afraid of innovations
use of modern agencies. The radio
talking picture are a part of life. Th
come to stay. Do not condemn ther
vert them. Put them to spreading the
Moving pictures depicting Bible scer
missionary enterprises and Christian

d be utilized in the churches and Sun-
chools.

Don't preach to empty pews. If the
e do not come to the church, the church
go to the people. It must mix with men
sweat and hope and suffer, wherever
can be found. The command of the
r was not to "Minister in a consecrated
h;" it was "Go ye into all the world
preach the Gospel to every creature."
means to you those who live on the
side of the tracks.

Don't fail to bring in your sermons a
ge that will compel the attention of
congregation. Dullness is the only un-
vable sin in the pulpit. I sometimes
that the lay official was right who,
asked what should be done if the con-
tion was indifferent, listless and sleepy
g the sermon, said, "Go into the pulpit
wake up the preacher." Unless the
ner can hold the attention of his hear-
ir him up!

Don't be afraid of being called a sen-
alist, revivalist, or evangelist. The most
ional utterance of all history was, "Ye
be born again." It was beyond the un-
nding of the Sanhedrin and of the
r who sought an interpretation from
There is danger that some preachers
be so afraid of being called exhorters
vivalists that they fail to arouse the in-
or hold the attention of their congrega-
by declaring and stressing the plan of
ion laid down in the Bible.

Don't be afraid of appealing to the
ons. I have never known a man to be
rted unless his heart was touched. If
is one pitfall today for young preachers
dangerous than any other it is to be-
that the only way to reach the people
ough logic and reason. No preacher can
neglect appealing to the intellect. But
re told in the Scripture: "Out of the
come the issues of life." If I could
only one admonition to the young
er it would be—Seek entrance into
ffections of men and women and chil-
and do not be afraid of calling the emo-
into play. My good wife once said, "I
t wish to hear a man preach who does
ake me wish to cry, at least cry a little."
new emotion was the mainspring that
ed the whole being and led seasoned
into saving faith.

for these dont's from the pew by one
ventures to give consel without feeling
se of worthiness, I pray you will give
only the consideration they deserve.
I have said will be only a flickering
But with a sense of responsibility I
spoken what I trust has at least the
of long consideration, given with sin-
and devotion to our church and with
ncere prayer that you may be guided
trengthened not by the word of man
the Spirit of the Head of the Church.
rinted from *The Methodist Layman.*

of our life more and more military men, or men of military mind, are being put into administrative positions.

The main control of Federal support of all scientific research in our country today is in the hands of the military. Indeed, almost completely so. A recent authoritative statement is that "all efforts to create a National Science Foundation under civilian control have failed." At the present time the Federal Government is spending approximately $100,000,000 per year, under strict military supervision, for additional scientific research for military purposes in the colleges and universities of our country.

What I fear is not the patriotic devotion and loyalty of youth of our country in times of national crisis requiring military action; what I fear is the infiltration of men of the "military mind" into the administration of the affairs of our Government. The military mind assumes that the only effective approach to problems of civil and international relations is that of force. I object to this. I object to the theory that no peace can be found in the world save through the exercise of overwhelming force against any disturber.

I object also to proposals that, when even a hint of possible war is heard, all power in our land shall be placed in military hands. I do not believe that we have come to the tragic plight in our land where all the brains of the country are to be found in the military, nor that all the logic of dealing with world problems demands force. In regard to the military character of leadership in Government above recited, the President of the United States complains that he cannot get civilians to accept these positions of responsibility. He states that it is necessary for him to draft people of the military whom he, as the Commander in Chief of our military forces, can command to render certain service, and who therefore cannot refuse. Perhaps it would be well for our President to realize that the methods whereby he has approached many persons, and the total approach to world problems characterizing his administration, are not conducive to the procurement of civilian leadership in these affairs.

My second objection to peacetime conscription is this: Large armies are an ineffective method of preventing war, and an inadequate method of winning war. All informed persons know that even before modern war methods were employed the method of military power through massed armies was ineffective. Peacetime conscription was tried for two hundred years by France, and Germany practiced it for many, many decades before our time. Yet when the recent World War broke, France's army, the best trained in the world at the time, collapsed in a few short weeks. Its conscript training had proved inadequate for building the morale necessary for victory. Moreover, mass aerial bombing made mass ground forces obsolete.

Besides this, careful military analysts tell us of the probable nature of the initial attack under atomic warfare. They state that scope and speed will be the characterization and determinative factors in such an attack. The time factor involved in the mobilization of mass armies, therefore, will make them ineffective. The enemy will not wait six months for us to get our masses of poorly trained, conscript troops together before they start atomic bombing. Besides, we are told by military men that an additional six months of special training after mobilization will be necessary to make these troops of any effectiveness even for follow-up action in an atomic attack.

Moreover, mass manpower we now know will be of little use in a potential war with Russia. Russia excels us in her present mobilized mass manpower, and yet, even though we are rapidly demobilizing our mass troops, she is desperately afraid of us. She knows that mass manpower is of small value in atomic war. When we look at her, and consider her to be our chief concern internationally, it is well to remember, when proposing a conscript army, that no

(Continued on page 190)

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Third Week In Lent

At a recent "goodwill dinner" a rabbi shocked his audience by saying that he was not at all happy about having to attend a dinner of that kind. He said that it was too bad that Americans had to make a point of having a common meeting place for Jews, Catholics and Protestants.

This editor agrees completely with the rabbi and, as a result of attending too many such affairs, has declared a moratorium on attending any more! These dinners are "nice affairs" but accomplish practically nothing. Usually the programs include addresses from a Roman Catholic, a Protestant, and a Jew. Occasionally a Negro is brought in and is usually asked to sing a spiritual or two just to give the affair a good setting. High sounding phrases are used to affirm brotherhood, patriotism, and the rights of minorities; but nothing is ever faced at these affairs. The deep causes of prejudice are not discussed, nor are the ways and means of overcoming the disease of bigotry ever presented. It would be impossible at formal meetings of this sort to even begin to accomplish what must be done if we are to really have brotherhood.

It is well, however, that during the Lenten season thought be given to the ways and means of implementing brotherhood. To the Christian, as well as the Jew, brotherhood is an integral part of his religion. He cannot think of God apart from man, nor can he God without loving man. Try as he may, the s after faith cannot isolate himself from people.

The most valuable experiences of religion are which have relativity. Religion deals with the f mentals of living; gaining of "blessed assurance plies a positive way of overcoming fear, the ba prejudice and isolation. A secure person does not

The importance of religion in overcoming dices has been underestimated. Sectarianism is n ligion, and sectarianism has been the scapego prejudiced people. Hatred of Catholics by Prote or hatred of Protestants by Catholics indicate tarianism and complete denial of their comm ligious heritage. Because of this sectarian disease of the organized efforts to overcome prejudice been purely secular and have not dealt with th root of the matter.

Religion unadulterated by sectarianism can come evil with good. Prejudice can be removed when the whole personality of a human being on a secure path and he has the definite feeling personal responsibility and importance in the m of a good society.

Dr. Joshua Loth Liebman, author of "Pea Mind," has indicated that the things we hate ourselves we usually blame on other people, an to remove prejudice from our society we must r hatred of ourselves. To love God and to love says Dr. Liebman, makes it necessary that we ourselves. Call it a "sense of status" or a "bless surance," it is the basis of brotherhood and it direct result of applied religion.

For The Study Of Churchmen

The first drafts of the International Covena Declaration on Human Rights are available at t ternational Documents Service, 2960 Broadway York City. Since this statement is the basis United Nations Commission on Human Right of utmost importance that churchmen "get in ground floor." The proposals should be stud carefully in our churches as were the "Pilla Peace" which churchmen studied and worked a means of establishing United Nations.

We Americans have assumed human right civil liberties, yet the tragedy of our domestic s quite largely bound up with the violation of rights. Now a system of rights for all member n of United Nations is before us, and if the basic

war are to be abolished surely we must all agree t this is one of the most important tasks for church-n. The matter of religious freedom, for example, is in its final form for presentation, yet two proposals before the commission. (See Articles 16 and 31.) e question of equal rights for women, plus the ques-ı of racial discrimination in employment will be hlights in the discussions that will follow.

t is enough to say that this proposed report ought be of first concern to all of us. The world's safety m legalized discrimination is at stake, to say noth-; of our own personal security as free men. The re-t will be worthless unless it is implemented by UN, d implementation will take place only when the ople demand it. Your stand is important.

United Nations Test Case

The future success of United Nations will be de-mined by whether or not it implements its decision the partition plan for Palestine. Any attempt to lay the establishment of two separate areas in Pales-e, one for Jews and one for Arabs, will prolong the odshed and violence now raging throughout that d. The Arabs have launched an aggressive warfare d have six established Arab nations carrying out s hideous crime. The Palestinian Arabs have not en the fighters against the Jews except in a few cases ere they have been armed and whipped into a nzy of violence by the cohorts of the surrounding ab states. Arabs have legal arms for their aggres-e war, while the only armed force recognized by e Jews for their defense, the Haganah, has been de-red illegal by the British; the British are supposed be maintaining peace in that land.

The American people have spoken through Cong-ss and through their President on this matter. We lieve that peace must come to Palestine and we be-ve that United Nations must see to it that peace is ablished. An international police force will be a cessary part of the plan. Procrastination in this vital ue will announce to the ex-allies of Hitler that they ve won, and that United Nations has failed as an in-rument of international order.

Efforts to sabotage the decision of United Nations ve been fostered, unfortunately, by some members of urch mission boards,—including our own Method-board. In addition to those activities the oil inter-ts which have profited on the slave labor of Arabs ve aided in slowing down all attempts to make peace. Christian consciences, however, have been aroused on this subject, and a movement known as the American Christian Palestine Committee has organized a powerful block of public opinion to see to it that the bloodshed and hypocrisy of this situation shall not continue.

The American Christian Palestine Committee has rightfully listed four immediate demands: (1) that United Nations warn the Arab states to end their sabotage of the UN decision; (2) that UN make clear to Great Britain that as long as she remains in Palestine her armed forces must act in defense of public law and the UN decision; (3) that UN must immediately provide international military protection in order to implement the UN decision; and (4) that the UN recognize and arm the Haganah to work under its auspices to carry out police protection within the Jewish territory in Palestine.

A Million Dollars A Million Pounds

Methodists all over America are asked to devote their communion offerings to the urgent needs of the Methodist Committee for Overseas Relief. By the time of the General Conference next April, it is hoped that the Methodists will have contributed a million dollars through this means for further support of our Methodist work with the Friends, the Orphaned Missions, C.A.R.E., Church World Service, as well as work with Displaced Persons. In addition to the million dollars, the bishops of our great church have also asked the Methodists to give a million pounds of food and clothing supplies.

After a mere glimpse at the shocking conditions in Europe last summer this editor has been especially curious about the things that our churches have collected. He has been guilty of "snooping" into the barrels and boxes in many Methodist church vestibules. Sometimes it has been shocking to see the gifts which are to be sent in Christ's name; sometimes it has been thrilling to see the carefully cleaned and attractive clothing that our people have given.

In spite of all that we have done, the fact remains that we have not done enough, nor have we always given things which will symbolize the true spirit of Christian giving. Surely it is right that when we go to take communion we should remember our brothers across the seas in a manner which reflects Christian love.

Christian Education And Racism

R. B. ELEAZER

The race problem, or the problem of race prejudice, commonly involves two distinct but closely related elements. One of these has to do with the emotions, the will, the heart. Thus people may be wilfully hostile to those of another race, contemptuous of them, autocratic, cruel, unjust and exploitative. In so far as such attitudes and actions are conscious and deliberate, they are wicked and need to be repented of, cast out, and replaced by Christian love, the active good will that Jesus enjoined. And that process distinctly is in the realm of religion.

But this is by no means the whole story. Race prejudice is not a matter of the spirit only. In large measure it is a matter also of the mind. People in general are prejudiced not because they are mean and dishonest, but because their minds are warped, because they are confused, misinformed, mistaken, distrustful and afraid. So for the most part people do not need to be preached at and condemned for their prejudices. They need rather to be enlightened, emancipated from their misconceptions, and thus cured of their malady. And this distinctly is an educational process.

So in the endeavor to "solve" the race problem two approaches are needed: 1. The approach to conscience and will by way of religion, and 2. the approach to intelligence and understanding by way of learning and experience. Neither without the other is adequate; and the normal combination of the two is Christian education.

Dealing thus with both heart and mind, Christian education can solve the race problem; that is, as well as complicated problems of human relations are ever solved. To be sure, it is an illimitable task almost, and even the most optimistic cannot hope for an early millenium. But we can, if we will, make progress daily toward the desired goal, both within ourselves and throughout the circle of our influence. With that earnest purpose in mind let us consider some practical steps in that direction.

For our religious foundations we shall look to the Bible and to the life and teachings of Jesus. There we shall find the following principles of human relations especially applicable in this field:

That we are all of one blood, of one race; that we are all members of God's universal human family, and so are bound together in one inclusive circle of brotherhood; that we are all made somehow "in the image of God," and endowed with infinite possibilities and worth; that we may therefore hold none in contempt or limit his opportunity to realize the best that God has made him capable of; and that the service of others must be our life purpose, and love, in the sense of universal good will, its motivation.

But note well that it is not enough to teach these principles merely as dogmatic mandates of religion. It must be made clear that they are also the normal laws of life; that they are scientifically and psychologically sound; that they are the only practical answers to human need; that they not only will work but that in the last analysis nothing else will. This may be considered the second step in the process of Christian education.

A few sketchy illustrations must suffice to suggest how this may be done. It is not difficult, for example, to see that universal brotherhood is not merely a theory or a religious ideal, but an existent fact, operating here and now. It is practical brotherhood alone, in the form of cooperation and mutual helpfulness, that lifts humanity above the level of the brute. Civilized life would be impossible without it, for what is civilization but just one vast fabric of mutual dependence and mutual service? Destroy that fabric of practical brotherhood

(Continued on page 186)

On a Wide Circuit

W. W. Reid

Mr. Lincoln's Viewpoint

Three widely separated and compar
little-known quotations from the pro
tions and letters of Abraham Lincoln
ing his years in the White House, shed
light on questions today facing the Am
nation. And one could pray that the
and wisdom of the Martyr President
rest upon government officials as the
to solve these problems.

In a letter to a prominent Quaker
Mr. Lincoln said: "Your people, the F
have had, and are having, a very grea
On principle and faith, opposed to bo
and oppression, they can only practica
pose oppression by war. . . . For the
pealing to me on conscientious grou
have done, and shall do, the best I cou
can, in my own conscience, under m
to the law."

Does anyone doubt that, if Mr. L
were president today, two years afte
he would long ago have proclaime
amnesty for all conscientious objecto

In his fourth annual message to C
(1864), he said: "I regard our imm
as one of the principal replenishing
which are appointed by Providence to
the ravages of internal war and its
of national strength and health. All
necessary is to secure the flow of that
in its present fullness, and to that e
Government must in every way make
fest that it neither needs nor designs
pose involuntary military service upo
who come from other lands to cast t
in our country."

I wonder if Mr. Lincoln would he
open America's doors to Europe's d
persons seeking to cast their lot with
would he force involuntary military
in peacetime upon the sons of those
Europe's military despotism?

Setting apart April 30, 1863, as a
national humiliation, fasting, and
Mr. Lincoln proclaimed: "In as muc
know that by His (God's) divine
tions, like individuals, are subjected
ishments and chastisements in this
may we not justly fear that the awfu
ity of civil war which now deso
land may be but a punishment inflict
us for our presumptuous sins, to the
end of our national reformation as
people? We have been the recipient
choicest bounties of Heaven; we ha
preserved these many years in pe
prosperity; we have grown in
wealth, and power as no other na
ever grown. But we have forgott
It behooves us, then, to humble ours
fore the offended Power, to confess
tional sins, and to pray for clemency
giveness."

CHRISTIAN EDUCATION CAN SOLVE THE RACE PROBLEM

Above): Members of the irginia Council of Churches

Above Right): Mexican chil-ren are one of many racial roups benefited by Chris-an education

Right): Crusade for Christ holarships have been anted impartially to stu-ents of different nationalities

Far Right) Young Nisei ttend a church fellowship upper

Below): The Interracial roup of Grace Methodist hurch, Los Angeles

(Above Right): These Crusade scholarship students represent five nations

(Right): Paine College head librarian meets with her staff

(Below Left): Joint meeting of Council of Bishops of Southeastern Jurisdiction and College of Bishops of the C. M. E. Church

(Below Right): Oneida Indian youngsters attend Church School class

Earle H. MacLeod Photos

CRUSADE FOR CHRIST

PERSONS

The Rev. Harold C. Metzner, minister of Trinity Union Methodist Church in Providence, R. I., is the noon-day Lenten speaker from Feb. 23rd through the 27th at Trinity Episcopal Church, Columbus, Ohio, where the Rev. Robert Wolcott Fay is rector.

Missionary forums are being held each Wednesday evening during Lent at Mount Vernon Methodist Church, Danville, Va., where the Rev. Dr. Edward J. Rees is minister. Special emphasis is being given to work in Korea and China.

The Methodist church in Wayne, Neb., has recently had installed in the sanctuary a Spinnett piano to supplement the organ. A tower broadcast system has been installed in the church tower, and the entire parsonage has been repainted and redecorated. The Rev. Victor West has been pastor of this church for eight years.

1100 paid registrations have been reported at the University of Life program sponsored by the Greater Lowell Council of Churches in Lowell, Mass. Twenty-nine Protestant churches are cooperating in this program. The Rev. Dr. Charles W. Jeffras, minister of St. Paul's Methodist Church, is chairman of the general board of managers.

The Rev. Dr. Harold Case, pastor of First Methodist Church, Pasadena, Calif., spent last week at B. U. School of Theology, assisting the school in the celebration of Religious Emphasis Week. Dr. Case conducted the daily chapel services and was the speaker at a dinner on Wednesday night, sponsored by the Mt. Vernon Student Association, held at the First Baptist Church in Boston.

The Central Methodist Church of North Easton, Mass., is enjoying a newly-decorated main sanctuary, it having been painted for the first time in twenty-two years. The colors are ivory and tan on the walls, with a dividing stripe of maroon and a white ceiling. The various organizations of the church made this project and its completion possible. The Rev. Morrill O. Martin is the present pastor.

A sermon by the Rev. Dr. F. Howard Callahan, minister of the Church of St. Paul and St. Andrew, New York City, received the *Churchman* weekly citation and was read by William Rose Benet on Sunday, Feb. 8th over Station WOR. The sermon was entitled "Journey Into Fellowship."

Bishop Herbert W. Welch, chairman of the Methodist Committee on Overseas Relief, was reelected vice-president of Church World Service at a meeting held February 11 at 150 Fifth Avenue, N. Y. C. Mr. Harper Sibley, layman, was re-elected president of this organization.

The Rev. Dr. J. Newton Davies, professor of New Testament Greek Exegesis, Drew Theological Seminary, Madison, N. J., will conduct the Easter service to be held in the chapel at 150 Fifth Avenue by the Methodist Ministers' Forum on Monday, March 1st.

Sentences Priest And Nun

Belgrade (RNS) Five priests and a nun belonging to the Serbian Orthodox Church have been sentenced by a people's court to prison terms ranging from 18 months to seven years for harboring a "war criminal" sought by the Yugoslav authorities. The trial was the first of its kind involving Orthodox religion, although several Roman Catholic priests and nuns have been indicted on similar counts.

The man said to have been aided by the defendants was Milan Milanovich, a former Chetnik (anti-Tito guerilla) accused of betraying Partisan supporters to the Germans. He was allegedly hidden by the nun in a convent where she was the abbess, with the permission of the local bishop.

The nun, who was also charged with hiding other alleged pro-Nazi collaborators, was sentenced at four years' imprisonment with compulsory labor. Milanovich was sentenced to be shot.

Harry W. Worley

The Rev. Dr. Harry Westcott Worley, of Delaware, Ohio, and Malden, Mass., and president of Union Theological Seminary in Foochow, Fukien Province, China, died in Foochow, on Feb. 14th, following a lingering illness, according to a cablegram received by the Board of Missions and Church Extension of the Methodist Church. Dr. Worley had been a Methodist missionary in China for thirty-three years. He was sixty-one years of age.

Dr. Worley had returned to China in 1946 following his last furlough in the United States. During the war years, while serving as professor and president at Union Theological Seminary, he was also chairman of the Foochow Chapter of the International Red Cross, and active in relief and rehabilitation projects. He was for a year president of the Foochow Club of Rotary International.

Dr. Worley was born in Foochow, China, the son of the Rev. and Mrs. James H. Worley, pioneer Methodist missionaries in Fukien Province. As a child he attended missionary schools along with Chinese boys, and he became equally proficient in the Foochow dialect and in English. He also came to know the Oriental psychology as did few white men.

Coming to the United States as a youth, he was educated at Ohio Wesleyan University and at Boston University School of Theology. Later he earned a master of arts gree at Garrett Biblical Institute, and a do of philosophy degree at Yale Univer Ohio Wesleyan awarded him an hono doctor of divinity degree.

In 1914 Dr. Worley was appointed a sionary, and during the years since served in Foochow, Futsing, Bingtang, Lungtien as pastor, teacher, district mis ary, itinerating evangelist, and seminary fessor and administrator. As a district sionary, Dr. Worley had travelled many t sands of miles in interior China, on foo horseback, by bicycle, by boat, and by His task was that of visiting the pastors teachers in out-of-the-way villages and to encouraging them in their work, gathe the people into churches and schools, helping in the erection of new edifices worship and for instruction. As a prof and president of the Union Theological inary he took an active part in the pre tion of likely young Chinese Christians the ministry of the Methodist and other gelical churches.

Dr. Worley is survived by his widow, was Miss Zela C. Wiltsie, of Forest, and by a son, James R. who is in the chant Marine. Mrs. Ralph A. Ward, of Sh hai, China, who died in 1946, was a s

Harold Lancaster

Arthur Hopkinson

The Rev. Harold Lancaster, minister c First Methodist Church in Cleveland, passed away on Saturday, Feb. 7th afte illness of several weeks. He leaves his and three children; Mrs. Benjamin Dea Grand Rapids, Mich.; Richard, a stude Yale Divinity School, and Paul, a seni Cleveland Heights High School.

Born in Kendall, West Moreland, En on April 14, 1889, Dr. Lancaster emig to Manitoba, Canada in 1910 in respon an appeal of the Methodist Church in Britain for pastors to serve in Western ada. He joined his work as pastor studies in Manitoba University. In 19 joined the Northwest Iowa Conference graduated from Morningside College, City, Iowa in 1917. He was married in to Miss Lydia McCreery who survives

After receiving his S.T.B. degree from ton University School of Theology in Dr. Lancaster served pastorates in Nort dover, Medford and Salem, Mass.; Ottu Iowa; King Avenue Methodist Chur Columbus, Ohio and First Methodist C in Cleveland. He received an honorary of doctor of divinity from Ohio We under the presidency of Dr. James E.

For several years he had addressed people's summer conferences in St Mass., and Hedding, N. H.

He was a good administrator and gent pastor; ready with an answer to lems confronting youth, and minister

bled hearts with the tenderness and skill wise and sympathetic physician.

ut the center of his ministry was his pas- for preaching. Like his Master, Harold caster could say: "To this end was I n and for this cause came I forth, that I ht bear witness to the truth." His pulpit his throne. Sunday after Sunday he pro- ned the Word with such insight and er that minds were enlightened, hearts fted and faith strengthened. Realizing in own heart the emancipating power of the el of Christ and intelligently aware of implications for good both for the indi- ial and for society, he longed so to pre- its truths as to make its treasures known.

he Christian religion as he conceived it, o magic formula designed to provide an pe from life; but Divine power made lable to us through Christ, whereby man enabled to stand up to life. Hence the ern of his preaching was woven on the n of every-day life; its warp and woof sisting of threads gathered from the best iterature and dyed in the variegated colors hos things that lie in the hidden recesses nan's heart.

eside his passion for preaching, he had a p love for his fellowmen. Believing with poet that it is "Man's inhumanity to n that makes countless thousands mourn," sought to dry humanity's tears on the el of his unselfish interest. Time and in in his ministry he became a voice for se who could not speak and a champion those who dared not fight. He ignored the ards of being misunderstood by the bold- s of his speech and—like Barnabas of old e was willing to pay the price of being riend to the suspected. His seeming un- ely death has brought sorrow to countless rts, and the absence of his prophetic voice ates a silence in our Methodist church akin pain.

eila I. Clifford

Mrs.Leila I. Clifford, widow of the Rev. cy J. Clifford, died at the home of her ghter, Mrs. Donald Paine, in Sanford, ., on Feb. 2nd.

Mrs. Clifford served with her husband in parishes of Detroit, Smyrna Mills, Lime- ne, Lubec, Winthrop, Conway, N. H., nalhaven, North Anson, Bethel, Ogunquit l Randolph, all in the Maine Conference. ce the death of her husband in 1944, she made her home with her daughter in ford.

She is survived by two daughters, Mrs. ene Hinckley, Forrestdale, Mass. and Mrs. nald Paine, Sanford, Me.; and one son, hard Clifford of Maywood, Ill.

Funeral services were held in the Sanford thodist Church, conducted by the Rev. ster L. Boobar, assisted by the Rev. Law- ce Porter, the Rev. Murchie Gordon and Rev. Ernest C. Flood.

Seven Hundred Ahead Of Her

Frau Edith H———, who lives in Germany, was in difficulty. Her thirteen-year old son was badly in need of a coat. Her husband's work clothes were threadbare and he was afflicted with a nervous disorder. Food was scarce. Yet when she went to the Protestant church of her community for help, the pastor had to tell her there were at least 700 people on the list ahead of her. It is a dreary outlook when you are hungry and cold and 700 people, also hungry and cold, must be taken care of first. Imagine, therefore, her joy when she received a package sent through the auspices of the Methodist Committee for Overseas Relief.

Actually 700 is but a drop in the bucket of the needy on "waiting lists." There are many Frau H———s in the world. You can help meet the need by answering the call of our bishops. *A million dollars and a million pounds* in clothing, shoes and bedding before May.

Morgan Memorial

The following is the list of guest preachers scheduled to speak at the Morgan Memorial broadcast over Boston station WORL (950) for the first half of March, at 8:10 a. m.

March 1—Dr. Wesley G. Huber, ex. secy., Evan. Ass'n of New England.

March 2—The Rev. Hiram R. Bennett, rector, Grace Episcopal Church, Everett.

March 3—The Rev. Ralph W. George, Community Church, East Saugus.

March 4—The Rev. Russell E. Camp, Congregational Church, Allston.

March 5—The Rev. Frederick W. Rapp, Union Church, Watertown.

March 8—The Rev. Edson G. Waterhouse, St. John's Methodist Church, Watertown.

March 9—The Rev. Henry E. Helms, Church of All Nations of Morgan Memorial.

March 10—Mr. William J. Kurth, president of the Corporation of Morgan Memorial.

March 11—Dr. Samuel A. Jackson, Presbyterian Church, Roxbury.

March 12—The Rev. Milton F. Schadegg, Park Ave. Congregational Church, Arlington Heights.

"Social Responsibilities of American Leadership" in public relations, journalism, radio and motion pictures will be the theme of Boston University's Founders' Day Institute on March 12th and 13th. The School of Public Relations and its four divisions will be presented. Among the prominent speakers expected to appear on the program are: James B. Carey, secretary-treasurer of the CIO; J. Arthur Rank, British Motion Picture Producer; David Sarnoff, president of the Radio Corporation of America; George H. Gallup, director of the Gallup Poll; Erwin D. Canham, editor of the *Christian Science Monitor*, and Spyros P. Skouras, president of Twentieth Century Fox Film Corporation.

The monthly meeting of the Deaconess Aid Society of New England, Inc. will be held at Copley Church, Boston, on Tuesday, March 2nd at 2 p. m. The Rev. Frank Gerrish Potter of Grace Church, Cambridge will conduct the devotions. Pourers at the tea will be Mrs. Basil Spence and Mrs. Frank Gerrish Potter.

A third son, Jeffrey Burns Selby, was born on Feb. 10th to Mr. and Mrs. Howard W. Selby, Jr., at Muhlenberg Hospital, Plainfield, N. J. Jeffrey is the grandson of Mr. and Mrs. Howard W. Selby of West Newton, Massachusetts.

Professor W. F. Albright of the Johns Hopkins University will speak in Robinson Chapel, Boston University School of Theology, on Thursday morning, March 4th at 10:20 a. m.

The Rev. A. W. Wheeler supply pastor at Marlboro, Mass., the Rev. R. W. Rader, supply pastor at Townsend, Mass., and the Rev. R. H. Clarke, supply pastor at Cotuit, Mass., have terminated their pastorates. Their successors have not *yet* been appointed.

The Rev. Percy F. Smith, pastor at the Methodist Church at Putnam, Conn. has been named assistant to the editor of the *Daily Advocate* which will be produced daily during the sessions of the General Conference when it meets in Boston next April. The Rev. Charles Britton of Camilla, Ga. is the editor.

Wren-Nichols

On February 1st Miss Barbara Jean Nichols, daughter of the Rev. and Mrs. Reginald B. Nichols of Franklin, N. H., and Mr. Carl Ulmer Wren, son of Mr. and Mrs. Chester Wren of Waldoboro, Maine, were united in marriage at the Trinity Methodist Church, Rochester, N. Y. The ceremony was performed by the bride's father, assisted by the pastor of the church, the Rev. Harold Patton. The bride was given in marriage by her brother, Mr. Burton E. Nichols. Miss Carol Nichols, her sister, was the maid of honor, and her brother, Clark Nichols, was an usher.

Mrs. Wren is a senior at the Eastman School of Music in Rochester, N. Y., and will graduate from there in June. She is director of music at the Trinity Methodist Church where the wedding took place. Mr. Wren is a student at the University of Rochester, where he is a member of the Theta Chi fraternity, and a letter man in football and baseball. He saw war service as a tank commander in New Guinea and the Philippines, where he was wounded. The couple will reside at 393 Post Ave., Rochester, N. Y.

What's New in the Bible?

CHARLES M. McCONNELL

International Uniform Lesson for Mar. 3.

THE PERSONAL WITNESS OF THE CHRISTIAN. ACTS 8:26-39

A Call to the Desert

Philip was one of the early bearers of the glad tidings which became known as the Gospel of Jesus Christ. Samaria was the scene of Philip's preaching, and he was having great success when "an angel of the Lord spake unto Philip, saying, rise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza; the same is desert."

It may be said to Philip's everlasting credit that he arose and went. It was what we might call a leading of the spirit. It cut across a well worked out plan of evangelism in an area which had responded generously to the preaching of the Gospel of Christ.

This call to preach in the desert which Philip obeyed is an illustration of how God works in a world which has been mapped out as gospel territory. It was natural for the early disciples to select a territory such as Samaria in which to get a foothold for the gospel.

How many times the bearers of the good tidings of the gospel have taken this bait and gotten snared. Every time God calls one of his messengers to take the gospel to some desert or travel a long road to nowhere, the bystanders set up a howl and try to drown out the voice of God. The theme song seems to be, "there is plenty of work to be done right here in Samaria." But there is always a Philip ready to break all his previous engagements, pack up his scant goods, and set out for the desert. The tongues wag, the elders scowl, the friends question the missionary's sanity, and God nods His approval as the pilgrim sets out to "where the trails run out and stop."

Behold, a Man of Ethiopia

When Philip got into the desert he caught up with a man in a chariot who was reading the Book of Isaiah. He climed into the rig with the Ethiopian and opened up the conversation with a very important question, "Understandeth thou what thou readest?" There was, in this approach, the very essence of good evangelism. It is a weighty emphasis on Bible reading with understanding. Suppose Philip had asked the Ethiopian, "Do you want to become a Christian?" Sooner or later someone would have had to explain what the question meant and would have had to go into some very essential details before the Ethiopian could have known enough about Christianity to either reject or accept Christ.

Not long ago, in a Methodist drive for membership and conversions, a couple of well-meaning brothers took some cards and went forth to convert people one by one. They turned in thirty-seven cards, all signed, and the names were duly listed. A handful of men turned up to join the men's Bible class, but none sought admission to the church. The two canvassers finally admitted that they had settled for a signing of these cards of admission into the Bible class in lieu of conversion or church membership. The moral of this little tale is that maybe the two men were on the right track in getting men to come to a Bible class to read and study the great Book.

An important process of evangelism was begun by Philip along that desert road which led into nowhere. Evangelism is not an overworked method at the present time. The Bible is the basis of evangelism. It is a book which has been so over-interpreted that it is not easily understood. Let someone open it up and begin to read it like any other book, with a bit of explanation when it is needed, and someone will be converted.

Can You Beat This?

Adlai C. Holler

Executive Secretary, Upper South Carolina Conference Board of Education

In all of my ramblings, this is one o most unusual and outstanding situatic have ever encountered. Imagine, if you the mental state of the new pastor wh his first visit to the smallest church o charge, viewed an unpainted church bui that had gaping holes for windows. On cold November day the pews within se a wonderful invitation to pneumonia, the six people huddled there, includin pastor's wife and two children, looked fully lost in the dreary interior.

The lack of interest displayed by the members was complete and discouragin his first afternoon of visiting, the pastor the entire time calling on family after f before he found one who was a memb his church. But the finding of that "on kindled the spark that set the church feet.

The former pastor's annual conferen port showed a Church School enrolme 16: 2 officers and teachers, 6 children a adults, with an average attendance c

Now at the close of two years, the class rooms are in full use, for church s enrolment totals 88, with an average a ance of 60 to 65. There are eight officer teachers, counting the pianist. The l class is the kindergarten group whic rolls 20 children. And the Crusade fo church school increase has been set at

What happened? Well, for once in lives, the people had a pastor who refus do their work for them!

"Preacher, we don't have a church s superintendent, so you'll have to do th us," said one lady to her pastor. But t utter amazement, he replied: "I'm your ister and have no intention of servi

ırch school superintendent. There are nty of people here who could do that work hey would. It's your Sunday School, and up to you to see to it that you have a erintendent."

To the equal amazement of the pastor, y got one!

The first six months of that year were spent community visitation to bring people to church school and worship services. The stor's counsel was doled out so subtly dur- this period, that the people imagined the as were their own.

Visitation evangelism is a wonderful ex- rience! And although people have entered o it skeptically, they have testified time and ain how completely the work has absorbed em. The workers of this congregation were different. Their enthusiasm mounted as ırch activities developed under their own orts. It was the congregation, not the past- who decided the church needed venetian nds, new light fixtures and interior dec- ting. All this, in addition to landscaping ground around the structure, is develop- it into one of the lovelist rural churches lay.

"God works in mysterious ways His wond- to perform." The little church is standing a firm foundation for the first time in its stence; it is moving forward slowly, but ely. After a period of decline, Protestant urch schools are moving forward, too. The ne has come to give church schools the ht of way. The changes in human charac- made possible through Christian educa- n are stupendous!

stitutions Cooperate

The thirty Methodist institutions of the ck River (Illinois) Conference have joined the publication of a directory under the dership of the Conference Board of Hos- als and Homes. The 44 page booklet is ofusely illustrated and graphically tells stories of these institutions.

The foreward includes: "This booklet . . . terialized as the result of a need, expressed early as 1946, for a medium that would ing together in handy reference form a mplete list of those institutions with a con- e explanation of the program of each and type of service rendered. A committee s appointed to undertake the task. This oklet is the result.

"The scope of benevolent work engaged by churches, church groups, and individ- s of the conference is extensive. It includes spitals; homes for children, for professional ups, and for the aged; educational institu- ns; student foundations; as well as mis- ns, centers, and settlements."

The general Board of Hospitals and Homes orts that this is one of the first annual ferences to issue such a publication. The ck River Conference is to be commended its pioneering.

Lloyd Schear Reports From Yugoslavia

(Continued From Last Week)

Today I visited the museum which exhibits the many native customs and costumes found among the peasant groups throughout this section of Yugoslavia. In some groups the girls have a special costume to indicate domestic status; the color of the dress and the type of hat she wears both indicate whether a woman is marriageable, married, or has one, two or more children. Among the men the costume was about the same, differing according to the peasant group to which they were related. In my earlier trip on bicycle, I noted that peasant groups did not cross tribal lines. In one section, a certain group prevailed; twenty miles farther on, another group would be found to be dominant; there was little intermingling. There must have been a racial heritage in each group that was strong and distinct.

For a few minutes this morning, I talked with the Monsignor Dr. Svetozar Rittig, minister in charge of the Religious Affairs of the Croatian Government. He is a Roman Catholic priest, accepting a position as minister without portfolio in the government. Our visit was brief, and my questions were answered in a prepared statement which was given to my interpreter. I have received a translation of this and will also have an original copy. In regard to the peace and the position of the church, Dr. Rittig indicated that the church must "fight for peace" and always align itself on the side of the people.

The prepared statement from the Monsignor, as translated by a member of the Yugoslav Press Bureau, reads as follows: "I believe that the citizens of the U. S. A. should alter their viewpoint on the Europe of today and should understand that in the great majority of the working masses of Europe there are great sympathies for the socialistic economic system as it is in effect in the USSR. This is not the result of propaganda, but the result of modern political science and also the result of enlightenment of the peoples who do not want any longer to be the objects of expoitation by the capitalistic system. The statesmen who believe that they can stop these gigantic movements in human souls with wars, as the old Romans did against the Spartan movements, are wrong. The only just and right solutions are fundamental changes of the old social order, according to the doctrine of brotherhood and equality of all peoples and nations, as sanctioned by the gospel of God. In short, it is necesary to reorganize the system of production and to establish a more just system of distribution of all the wealth of the nations. All people and all nations should have the same rights to the earth and to the fruits of the earth.

"It is strange that in foreign countries voices are heard to say that in Yugoslavia there is no democracy. We who have lived to see the Austria-Hungarian and the old Yugoslavian democracy have special ideas about the western democracies. We have seen that the ruling circles accepted democracy only in theory, but they refused to apply it in practice. The conception of democracy is very elastic. To some, the main thing in democracy is its outer form—elections, parliaments, political parties, and the like. To others, the main thing in democracy is the social and state system, so that the will of the majority of the people should be decisive, so that the whole state administration should work in the interests of the people, and that the whole economic and cultural life should be not only for the enrichment of a few but for the welfare of all. This is the reason that in society there should not be monopolies and trusts, and it is only just that the state administration put a limit to big profits and that profits be used for the general welfare.

"The question of religious freedom in new Yugoslavia is settled by the constitution in the same way as it was done before by the U. S. A. and France. From

(Continued on page 190)

Positive Protestantism

An address by Bishop G. Bromley Oxnam delivered over Manchester, N. H. radio station WMUR on February 15th.

On Feb. 1st, Archbishop Richard J. Cushing of Boston addressed the Knights of Columbus in Manchester, New Hampshire. He made reference to the newly formed organization known as Protestants and Other Americans United for the Separation of Church and State. The archbishop referred to me personally, and also designated the organization's statements in a recently published Manifesto as "anti-Catholic pronouncements." He spoke of "fomenters of bigotry" and "architects of antagonism." I have not come to Manchester to reply to the statements. We do not believe in name-calling, and we abhor religious division. I prefer to state affirmatively what the organization attacked really stands for.

It is always hard for individuals reared in different religious cultures to understand each other. It would be ever so much better if we could sit round the table and, after prayer to our common Father and in the spirit of our common Saviour, to discuss our common problems, and seek a common solution. I called upon Cardinal Spellman just a year ago, and proposed to him that such conferences be held. I told him that the tension between Protestant and Roman Catholics was to be deplored, but that we could not remove the tension by ignoring the causes that produce it.

I had hoped that five or six leading members of the Roman Catholic hierarchy might sit in conference with a similar number from the Protestant communion and because we follow the same Christ, and are Americans, I had hoped that we might be able to reach some common understanding and thus be able to move together in an hour of crisis. Cardinal Spellman did not respond to the suggestion, either in the conference, or subsequently. I still believe this kind of conference continuing through the months would be valuable.

It is, as I say, hard to understand each other when reared in different cultures. For instance, I listened to a very able radio address some time ago on The Catholic Hour in which the speaker referred several time to "rulers and ruled," using a phrase common to Catholic culture, "rulers" to designate the hierarchy, and "ruled" to designate the membership of the church. The Protestant is reared in a democratic tradition, and the very term "ruler" is difficult for him to accept. Politically, he thinks of government as deriving its just powers from the consent of the governed, and of our chosen leaders as servants of the people, not as "rulers;" and he finds it hard, in the light of the Christian tradition, to understand such terminology. It may have proper meaning in the light of Roman Catholic history, and I do not criticize it. I am trying to suggest the difficulties of understanding each other.

Protestant churches are organized around democratic principles. The form of ecclesiastical government in Protestant churches is determined by the people. The form may be episcopal, presbyterian, or congregational. But, in Protestantism, it is democratic because the governmental form is determined by the governed. Protestant bishops are elected by the people. Protestant church law is enacted by the people. Protestant church finances are managed by the people. Protestant church property is owned by the people. Protestant executives are responsible to the people. Protestant judicial bodies are constituted by the people. Protestant accounts are audited and reported to the people.

We do not say that our Roman Catholic brethren are wrong in having an organization which, from our point of view, is authoritarian and autocratic. We do not say that property should not be owned by the bishop; and if the laity in the Roman Catholic Church have no opportunity to participate in decisions such as they make in the Protestant church, that is their affair, not ours. If it be they

The Answered Prayer

Maeanna Cheserton-Mangle

It was September, 1781. The ragged ar of the Revolution were encamped thr Pennsylvania and the New Jersey flatl In New York City, General Clinton's B troops were living on the fat of the The American forces were badly in nee food, rifles and ammunition. Soldiers deserting their posts to hunt for game, discontent was spreading rapidly throug ranks. Now at summer's end, there wa prospect ahead but another terrible win privation.

George Washington, tall and gaunt, st his strong jaw thoughtfully. Standing side his tent headquarters, he watched fires blinking through the trees and hear murmur of the soldiers who sat around Finally, the general turned to his visi heavy-set townman.

"You see our condition here, Morris men are unwilling to remain in camp without pay and food. Mutiny is in th I can't blame them; but the hard fact i unless something is done to relieve the tion, I will soon find myself a general out troops."

The visitor, Robert Morris, superinte of Finance of the Continental Co shrugged his broad shoulders. His eye rored a discouraged helplessness.

"I've done all in my power, General ington. But we have no income, our cu is in a chaotic state, and foreign bills change are dropping every day."

Washington clenched his fists. "Ou ple must be given confidence! If we ca weather this winter, there'll be a cha keep Clinton in New York, while we to the South to attack Cornwallis. But while we need food, blankets, medicine bullets! We need money! Is there n to whom we can turn?"

Robert Morris was silent, his heav deep in thought.

Finally he spoke up. "There *is* a Philadelphia, sir, a broker. Men say honest and to be trusted."

"What is his name?" the General

"Haym Salomon," Morris replied. " Jew."

George Washington turned towa other man and gripped his shoulde grasp of iron.

"A Jew? He is an American! I've of this Salomon. He was a member Sons of Liberty in New York, and imprisoned twice by the British for our cause. If he *can* help us, he *wi* to him at once. . . ."

When Morris had mounted and away, George Washington passed hand over his forehead. Entering hidden in the night shadows, he dro his knees. His head inclined forwa the deep-set, kindly eyes closed. T

strong hands folded in fervent and ple prayer.

day later, a courier galloped along the lestoned streets of Philadelphia. Ap- ching a small brick building, he vaulted his mount and sprang up the steps. building was the synagogue where the of Philadelphia had just gathered for most important holy day of the year. as Yom Kippur, the Day of Atonement, e to fast and pray. Here it was that the enger would find Haym Salomon.

e messenger extended a white envelope rd the old sexton who greeted him at the

have a letter from the superintendent of ces, Robert Morris, for Hayme Salo- "

or me?"

slender, brown-haired man stepped for- l from the prayer benches. His brows together as he swiftly read the enclosed . Meanwhile, the other worshippers, y in the ragged regimentals of Wash- on's army, gathered around in curiosity. t did Robert Morris want with Haym mon—on Yom Kippur?

lomon looked up, his face grave.

his note says that General Washington serious distress. He needs money to ent a mutiny among his men—at once. etary Morris has sent us two bills of ex- ge for $20,000. He hopes that we will ble to let him have that sum, without y!"

murmur of protest arose. "But Haym, he Holy Day?" "We cannot take part in ness today." "It would be a sin against !"

aym Salomon's brown eyes shot fire and prang to the pulpit, holding up his hands silence.

riends!" He waited a moment. "This is of the battle that all of us are fighting hether in uniform or out of it. We must $20,000 for this crisis—at once!"

e crowd hushed. Then a hesitant voice heard from the rear. "We have three dred dollars in the bank, Haym, if that help. . . ." A burly farmer in homespun "We'd been planning to buy a new plow team of oxen—but they can wait." One ne the members of the congregation vol- ered their pledges, large and small. Not ninutes had passed before the entire sum raised and the men went back to their ers. Haym Salomon turned to the mes- er and said, "Tell General Washington he shall have the money he needs!"

the years that followed, Haym Salomon aided the cause of the American Revo- n. Unstintingly he gave, impoverishing usiness and family so that he might con- te huge sums to the Continental Cong- These sums were never paid back, and he died, Haym Salomon was penniless. he left his children a far greater heritage money. RPC

are uninterested in the publication of financial accounts such as occur in the Protestant churches, that, too is their privilege. I simply say it is hard for us to understand each other because we are reared in a different cultural tradition. We think differently upon the fundamental question of religious liberty. I shall come back to that in a moment or two, because that is a basic matter.

It must be hard for our Roman Catholic brethren to understand our insistence that power corrupts, and that it will corrupt a church as well as a state, that it will corrupt a bishop as well as a business man. Protestants believe there is a wise method of controlling power, and that is to vest it in the people. Protestants believe in the right of private judgment, a principle basic to democracy.

Protestants hold that the individual has the right to make decisions for himself in spiritual matters, and they are fearful that a man who is taught to accept religious truth on the dictate of a hierarchy is in danger of becoming conditioned to this method, and therefore apt to accept political proposals upon the order of a political dictator.

The Protestant believes in civil liberties, and holds that our Bill of Rights is a guarantee of freedom to all. We simply cannot understand the present attempts by the hierarchy to deny to Protestants the right to speak from platform or upon radio, nor can we understand the complete misrepresentation both of what is said and the spirit in which it is said by the diocesan papers.

May I relate a personal experience. The Washington Association which directs the property once the headquarters of George Washington at Morristown, New Jersey, holds an annual meeting on Washington's birthday. This year, Ex-President Hoover had been invited to deliver the address. He found it impossible to come.

Several weeks ago, the association invited me to speak. The priests of that community called upon the representatives of the association, and demanded that the address be cancelled. Failing to receive satisfaction, the matter was presented to the people in the masses on Sunday, and pressure of many kinds was brought to bear upon the community. Paid advertisements alleging disloyal activities were inspired and appeared in the newspapers. Such misrepresentation of one whose sons were officers during the war, who upon invitational orders of the Joint Chiefs of Staff visited the Mediteranean and the European Theatres of Operation, who received an award from the United States Navy for war service, and who, upon the invitation of the British government and the Archbishop of Canterbury represented the American churches at the enthronement of the Archbishop of Canterbury is as hard to understand as it is embarrassing for me to state. Of course the committee did not rescind the invitation. No group of men who understand the American tradition of free speech would think of cancelling such an invitation.

This pattern is being followed across the nation. We do not understand it. Can Archbishop Cushing cite a single instance in which Protestants have ever sought to deny the platform to a Roman Catholic bishop or archbishop? As a matter of fact, we would fight for the right of our Roman Catholic friends to speak, if it were in any sense jeopardized.

It is possible that Archbishop Cushing does not know that when I was bishop in Boston and we experienced an outbreak of anti-Semitism, I went to Cardinal O'Connell and suggested that we issue a joint statement that would make it clear to the community and particularly to our Jewish brethren that Christianity was fundamentally opposed to such activities. I enjoyed my visit with this distinguished leader of the Roman Catholic Church. He agreed to sign such a statement, and it was released over our signatures, he signing for the Roman Catholic Church and I for the Massachusetts Council of Churches, representing

(Continued on page 186)

The Homemaker's Corner

Mrs. Harry A. Burnham

On Friendly Chairs

Tonight I have been remembering a worn chair which used to stand near an old Franklin-grate stove. I remember the edict which was handed down by the grandchildren in the family: The chair was ragged, its springs were broken, it was impossible and impertinent to have it right there in the living-room "where all our friends can see it."

And so the broken-springed chair was relegated to the attic, and the family wondered why grandma spent so much time up there. They knew the answer when they gave her a "lovely new chair" for Christmas, and she said wistfully, "How long do you think it will take to make the springs fit me?"

Chairs can be very intimate and personal affairs. They take on the individuality of the occupants. Two chairs that I have known seemed to hold the characters of their owners long after the two women were playing harps as they sat in golden chairs.

One of the chairs belonged to Aunt Aurora. It was stiff and straight-backed like its owner. No frills or cushions for Aunt Aurora. She sat straight and frowned constantly. How uncomfortable she must have been!

The antithesis of Aunt Aurora was Aunt Rosamond, her sunny face wreathed in smiles as she rocked back-and-forth in her restless little chair. "Bless me, how did I get here!" Aunt Rosamond would exclaim when she discovered that her chair had taken a trip almost across the room.

The speed of Aunt Rosamond's trips was determined entirely by the type of work in which she was engaged. A dreamy bit of embroidery or the reading of a comforting Psalm, calmed the ardor of her steed, and it shuffled along slowly and smoothly. Again knitting-needles would click and flash around the purlings of mittens or scarfs which must be finished at once, and Pegasus became unmanageable.

I understand that there may be a rocking chair on a porch at the White House in Washington. Why shouldn't the poor man dream once in a while about the little home town in Missouri? Pleasant dreams, I am sure.

There are some funny traditions about chairs which we will talk about next week.

In the meantime, won't you sit down?

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CRY "PEACE"

Julia Phillips Ruopp

(Postlude to World Community Day)

We are the mothers.
Through our bodies pass all of mankind.
Our hearts should sing and chant:
"Praise to God for the share we have in his glorious creation."
But in this aftermath of war
With the three-heared monster of
Fear, Hunger and Possessive Greed stalking the earth
Looming so large that people have forgotten God
And the Joy of Creation,
A cloud has fallen upon us —
Our hearts are heavy
And we doubt the life within us.
For through us, who give birth to men.
Through us has come this falling away
From the purposes of God.

We are the mothers.
Our heads bow and our shoulders droop
From the burdens of our failures:
To teach the true meaning of compassion:
To impart pure love.
We have cared too much about our own pleasures
And the material things of earth.
Too little about the life of the Spirit —
Which we need to demonstrate and to teach our young.
They can learn love and its meaning only through us.
If we fail — all fail.

Now must we repent!
For without charity we have become mothers in name only
But have lost the true meaning.
"We repent."
This is the first step toward peace.
We repent our failure to fulfill our destinies —
That as our bodies are channels for life
Our spirits must be channels for compassion and "Life."
We repent our vanity,
The pain we have caused to other mothers unaware —
Our indifference to democratic principles,
Our lassitude toward world events.
Our complacency to the fate of wistful, starving children,
Our smugness in time of plenty,
Our callousness in face of cruelty.

We have been impotent for good —
But now must we repent
And ask for peace for *all* children,
For all mothers and babies everywhere —
That we may have the opportunity to build a *new race of men.*
Only freedom from war and arms
Can give us this peace.
We cry "Peace"
And ask to be able
To help solve the world dilemma
Before it is too late.
We lift our voices in a united cry —
"Stop this divided madness —
Stop talking of the next war —
Taking it for granted —
Thinking, preparing, aiming at destruction (disguised as defense):
Stop!" we say.

Are we dolts, morons, imbeciles, merely mechanical geniuses,
That we cannot live, or work out ways, of living together?
Is it easy to die together, do we think?
Can we look at Hiroshima and the
Children who have not yet died
And think that dying is easy?
Have we lost all urge for loving our neighbor as ourselves?
Do we no longer see the unity of all peoples?
Is God no longer our Father?

We, the mothers of men,
Say it is still there to be reawakened.
We cry in one voice —
"Peace — it is possible.
Let us have Peace!"
— Prayer for "Mothers of Men" (Reprinted from *The Church Woman.*)

uth And The World Council

n Fraser

ecretary of Youth Department of World Council of Churches, Geneva, Switzerland

ll over the world young people at the ent time are looking back upon the Oslo ference of last summer. At the youth de- ment offices we hear reports of how the k that was kindled at Oslo has touched many others. "Since Oslo," writes one h leader, "I have talked to more than groups of young people about the world- e Christian family we saw there." "Since ," writes another, "we have got a group Orthodox young people together and hope keep in touch with the Youth Depart- t." Or from Australia, "We want all the s of other countries you can send us."

Oslo in fact gave the Youth Department he World Council of Churches a flying t, for the 500 church youth delegates went e not only to tell the story of an in- dual experience at the World Conference Christian Youth but also to take into all ers of the world the news that there *is* outh Department of the World Council of Churches by which young people throughout the world can keep in touch with one another and know that they belong together to one of the most inspiring movements in the world—the ecumenical movement in the Christian churches.

Oslo was only a start. The youth department must continue to enhance and extend those first bonds of understanding which were established last summer.

Through international conferences of youth continuing under the auspices of the World Council we hope that the youth of all countries will grow more familiar with the ways of worship of other Protestant and Orthodox churches, and be able to see beneath all these variations the common Christian unity.

Oslo showed us what great vitality of leadership can be found among the young churches of Asia and Africa. Dr. Visser 't Hooft, risking generalizations about the characteristics of Oslo, said that broadly speaking the Europeans were tired, the Americans were puzzled, but it was the Asians and Africans who were confident about the progress of the Christian faith and full of vitality.

The World Council's Youth Department is in touch with Christian youth on both sides of the gap which widens between Eastern and Western Europe. On neither side does the issue present itself as a clear choice between Communism and Christianity. The political system under which many people live may be no longer a matter of choice and neither in East or West would many Christians find themselves at ease under the present political order or disorder but they are not discouraged. Some indeed would say that at last age long abuses have been abolished and new possibilities presented for Christian activity.

For the youth in Western Europe and indeed throughout all Europe, there is a struggle with disillusionment following on the heels of war and occupation. This disillusionment leads many young people dangerously close to total nihilism. Yet actually, there are today fewer alternatives in Europe to the basic Christian Gospel and the people of Europe and particuarly the young people are confronted with three fundamental choices: a political faith; a Christian faith discounting politics; or a Christian faith seeking redemption for the whole of life.

The Youth Department of the World Council is doing all in its power to fortify the youth of Europe in a Christian faith that affects every phase of their life, political as well as narrowly religious. Since Oslo many Christian young people have gone back to their countries in Europe with the conviction that they are pioneers and the advance guard of an encompassing Christian community. Because they have had their own world conference they appreciate deeply the importance of that community and its reflection in the first assembly of the World Council of Churches being held in Amsterdam this year. Because they are perhaps the best organized section of Christianity beyond the clergy they can make known the fact and significance of "Amsterdam 1948" among the Christians of all countries on either side of the European cleavage.

But fundamentally the Youth Department does not exist to create more efficiency in Christian work or international contact among Christians, nor as an agency for relief. The Youth Department is rather the practical consequence of the conviction that the Christian Gospel is good news for the world, in every sphere of interest as well as in every geographical area. It is a measure of the present obedience we can offer to God in spite of our divisions. May it be also a token of the dedication of young people to the world-wide task of the Universal Church—proclaiming to all men that Jesus Christ is Lord and living in obedience to Him.

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Positive Protestantism

(Continued from page 183)

the Protestants. This is much the better way. I note that Archbishop Cushing in a recent address reaffirmed his opposition to Universal Military Training. Would it not be much wiser for the archbishop and the leaders of the Protestants who hold the same view to express judgment together upon this vital issue than to be engaged in public controversy, certainly much better than to misrepresent Protestants and Other Americans United for the Separation of Church and State and to criticize matters which were not in the Manifesto.

One of the difficulties in dealing with all these matters is that there has been a common pattern in the attack made upon Protestants. We have been called "bigots," declared to be intolerant, ignorant and prejudiced. But all thinking people know that such devices are used to avoid meeting the real issue. Why can't we have a frank facing of our different convictions? Why should names be called, and straw men be set up to be knocked down? Why don't we deal with such questions as religious liberty and the separation of church and state, the use of public funds for sectarian education, and the whole problem of a church insisting upon being both a state and a church?

It would be so much better to present the facts in the American way and let people reach their own conclusions than to attempt to deny the radio or the press or the platform to those who may hold views that differ from our own.

It is true that large numbers of Roman Catholics are joining the Protestant churches. The Methodist Church, which I have the honor to serve, last year received 1,021,000 new members. More than 500,000 of this number were on what we call "Confession of Faith," that is, joining the church for the first time. In other words, more individuals joined The Methodist Church last year—our grand total membership is almost eight and one-half million—than joined the entire Roman Catholic Church last year—with its membership of approximately twenty-four million. All of these who joined our church came in on the basis of their own decision. The Roman Catholic figures include babies born into Roman Catholic families.

At the close of the year, I asked the pastors of my own area to let me know how many Roman Catholics had joined our churches. I did so because of the wide advertising that has been given to a few prominent converts to the Roman Catholic faith. There are 1438 churches under my jurisdiction. Of the first 400 reporting, more than 2,000 Roman Catholics had joined our church. We had not gone out for them. They had come to us. No doubt, Protestants have gone to the Roman Catholic Church.

And that is quite all right. But we ought not to be engaged in competitive bidding in an hour when so many belong to no church at all. For instance, a distinguished Roman Catholic came to me some time ago and expressed a desire to become a Protestant. This person asked me the question: "Do you think I ought to become a Protestant?" I said, "Frankly, I don't. You have been reared in the Roman Catholic Church. Its beautiful and dramatic services are a part of your heritage. There are many differences that run from architecture to fundamental beliefs." This person had written text books for one of the great Orders of the Roman Catholic Church, and had come to the conclusion that a change should be made. I stated, "If this is your sincere desire, while I do not advise it, I will be happy to arrange for some of our more distinguished ministers to sit with you and make our faith clear to you." Sometime later, I had the privilege of presiding at a service of Holy Communion and gave to this person the sacred elements, the Bread and the Wine, symbolic of sharing the life of the Christ. A spiritual experience is something that I do not think should be capitalized in advertising. No one has heard of this until this moment, and I have deliberately refrained from mentioning a name or even indicating the sex of this person.

One of the most unfair parts of Archbishop Cushing's speech was the attempt to use the smear word "communism" when he referred to distinguished leaders of Protestant communions. Archbishop Cushing knows perfectly well that these leaders are Christians, not Communists. He knows that they are men whose philosophy is not materialism. He knows they are men who believe in the democratic way of life and abhor dictatorship. Surely, he must know that the truest way to defend ourselves against the attack of totalitarianism, whether it be of left or right, is to use our own democracy to build a society so just and so brotherly that no infiltration is possible.

When he delivered his remarkable address to the Congress of Industrial Organizations in Boston, he was getting at the matter constructively; but when he misrepresents Christian brethren, he forgets his high calling. I do not think we ought to hold against the archbishop the fact that the Vatican signed treaties with Hitler and with Mussolini, that Franco's Spain has been referred to as "Christian Spain," and high dignitaries of the church have been closely associated with fascist leaders. It doesn't become Christians to talk in this fashion.

(To be continued next week)

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Christian Education And Racism

(Continued from page 176)

and most of the human race woul doomed to perish speedily and the rem to live like beasts. Yes, brotherhood is a and we shall be safe and prosperous happy precisely in the degree in which recognize that fact and bring ourselves harmony with it.

Again, from the fact of mutual depen we see that Jesus' law of service is not s thing vague and ethereal, but just an normal law of human relations. For i each of us every day served by multi who produce and bring to our doors p cally everything that we eat, wear and How may we pay that debt except by ing them in turn?

If next we would make vivid our that man is made "in the image of we have only to point out some of the personalities whom we have seen er even from the most unpromising grounds. Who can learn of Kagawa or dhi or Lincoln or Booker T. Washi without renewed faith in the infinite and possibilities of human nature? I light of such examples, who can h worthless the raggedest child of the s Who dares hold him in contempt or his birthright of opportunity? Appre of inherent human worth may furt heightened by study of the finer cha istics, culture and contributions of pe other races, a pursuit that will be fou of interest and richly rewarding.

So going on with this process of r examination of the Christian ethic, p point, we shall see that it is not som arbitrary and extraneous to life, ab and ethereal, but that it is inherent very nature of man and society, and

Miscellaneous Advertisem

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ırds and penalties alike are automatic inevitable.

'e need a third step, however, to complete process of Christian education. If the ciples that we have been exploring are e made effective in character and conduct must be shown in relation to specific litions and needs. To that end we shall l to inquire what are the conditions that stitute the various aspects of our problem.

'hat are the facts as to the basic rights itizenship in our state and community? these rights accessible on equal terms ll who can qualify for them? Or do we trarily deny them to those of the minority, ely because they belong to a different ? If the latter, what has our religion to about it?

re the children of this minority accorded al opportunity for public education, as are supposed to be by law, as well as by gion? Or, on the contrary, do we happen live in that Arkansas county which in 5 spent $177 of public funds on the ed- ion of each white child, and only $11 on of the colored? Or is it perchance that bama county where the ratio is ten to one, ny other of hundreds of counties in sev- states where similar discrimination is ? If we do, as a matter of Christian ed- ion we should learn about it, face the facts, measure them alongside our Christian convictions, and see if something cannot be done.

Maybe it's a matter of public neglect of the minority's health, lack of sanitation and public improvements in the community, dearth of playgrounds for the children. What does all this do to sacred human personality, and what does our religion say about it?

A more fundamental question still: Is this minority permitted to walk among us as free men and women, accorded the normal respect and consideration that free people are supposed to enjoy? Or must they move always in an atmosphere of subservience, according respect to others, but never sure of receiving it in turn, and never free from the threat of indignity and humiliation? If the latter condition prevails what shall we say of it in light of the inherent dignity and worth that our religion claims for every man? More important yet, what shall we do about it?

So in this third phase of our quest we may go on exploring the facts, measuring them by the Christian standards that we accept, and honestly seeking means by which the two may be brought into harmony. Such a process of practical Christian education, consistently followed on a broad enough scale, can solve the race problem.

Dr. Gezork Northfield Lecturer

Dr. Herbert J. Gezork, for the past year and a half on special government assignment in the American Occupation Zone of Germany while on leave-of-absence from the Andover Newton Theological School as professor of Christian Sociology and World Relations, has been secured as the Northfield Lecturer during the 1948 Conference of Religious Education, the Rev. Carl A. Hanson, dean of the conference, announced recently.

Dr. Gezork is a native of Germany and a leader of Baptist youth work there until forced to leave Germany because of the Hitler regime.

Dr. Gezork is a lecturer of national reputation and demand, serving throughout the country as speaker and forum leader. As customary, the Northfield lectureship will include at least three addresses given on successive evenings early in the conference. The lectures are a feature of the Adult Division of the conference, and are open to the public.

The 1948 Northfield Conference on Religious Education dates are July 14-23. Details may be had from Room 407, 14 Beacon Street, Boston 8, or the Congregational House, 37 Garden Street, Hartford 5, Connecticut.

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CRUSADE FOR CHRIST

The Church Of South India

This is the conclusion of the article, started in last week's issue, written by the Rev. Gardiner M. Day, rector of Christ Episcopal Church, Cambridge, Massachusetts

In view of the careful and extended nature of these negotiations from 1919 to 1946, one can readily imagine the shock which Anglicans in South India received when they learned that the Standing Committee of the Socitey for the Propagation of the Gospel, meeting in England May, 1947, passed a resolution which terminated the salaries of their forty-four missionaries and workers plus grants from the General and Medical Fund amounting to 25,000 pounds as of December 31,1947. This meant that missionaries on the ground if they entered into the plan in which they believed it was the will of God for them to enter would cut themselves off from their source of income. Thus it became obvious that those in the Church of England who were opposed to union were going to try to prevent, by economic pressure, the Anglican Church in South India from entering into the Union.

Fortunately, Dr. Fisher, the present Archbishop of Canterbury, realized the enormous injustice of this move on the part of the Society for the Propagation of the Gospel, in view of the fact that the Lambeth Conference, the archbishops, and the Derby Commission had given the Anglicans in South India such strong encouragement to proceed with the union. At the meeting of the Standing Committee of the Society in June the Archbishop presided and reviewed the entire relationship of the Church of England and the proposed union of the Churches in South India. As a result of this meeting the original motion of the Society was rescinded and after a very heated discussion the following motion was passed:

"That the Standing Committee of the Society for the Propagation of the Gospel, believing that provision to continue former S.P.G. work in South India within carefully prescribed conditions, to be inconsistent neither with the terms of its charter nor with the declaration of policy made at its special meeting on May 8, sanctions the acceptance of subscriptions for this purpose and the payment thereof into a separate account provided that such payments do not necessarily involve any verdict on the status or principles of the South India Scheme."

The effect of the S.P.G.'s action in South India is clearly revealed by the following open letter signed by twenty-four missionaries of South India and appearing in the English church paper, *The Record,* for August 29, 1947:

"It is our conviction that the union between the churches about to be inaugurated in South India is the Will of God and that the Anglican Church has been led into it by the Holy Spirit. This does not mean that we endorse wholeheartedly every detail of the Scheme of Union but that we believe, when rightly understood and interpreted, it does and will safeguard all that is most vital in our Anglican traditions of faith and worship. We wish to repudiate emphatically any suggestion that it will be impossible to teach the Catholic faith in the United Church and we believe, by continuing to serve the Church of South India to the best of our ability, we may each in our own measure help to bring in the full contribution of the Anglican tradition.

"Furthermore, as loyal Anglicans, we believe we can enter this Union with a clear conscience because we have behind us the declared support of the Lambeth Conference of 1930, endorsed by the Lambeth Consultative Committee in 1938 and 1943: the encouragement to go forward given in the 'Derby Report' issued by a Committee of Theologians appointed by the Archbishop of Canterbury in 1946 to consider the proposed Basis of Union and Constitution of the Church of South India; and the consent of our own General Council of the Church of India, Burma and Ceylon given twice over, in 1945 and 1947. Moreover, in his address to the Convocation of Canterbury in 1945, the Archbishop gave to the Anglicans of South India the following assurance regarding the step we are about to take:

'If their going out were to be regarded as an act of schism or rebellion, then presumably there could be no relations between us and them or the Church they have joined. *But their act is not so regarded.* They have been encouraged to it by the Lambeth Conference; they have been authorized to proceed to it by the Province to which they belong; they take with them, as their contribution to the growth of the Church, Anglican orders, Anglican faith and forms of worship, and are protected by their constitution from the overriding of conscience. Schism is certainly not the right description of this act. *It is separation accepted in the belief and hope that by it the cause of Union will be ultimately served.*'

"In this belief we mean to carry on, and we are confident that God will not let His work suffer, but we have to face the fact that there will be grave financial hardships in some directions. The S.P.G. has decided to sever connections with their own work in South India from the end of this year. B grants will cease altogether within six mo while missionaries and dependent In workers will receive one year's honorari We do not wish to question the sincerit those who made this decision nor to n mize their difficulties, but we wonder if realize what the suddenness of this deci will involve. For a young church, by it to make such a tremendous readjustm within the incredibly short time left to clearly impossible. Unless our friends well-wishers, of whom we know we many, come to our assistance, it is l that many schools and hospitals, espec those serving the desperately poor, may their usefulness seriously curtailed or cease to be places of Christian influenc together. Worst of all, a living, gro Church, its resources already heavily burdened, may have to cease expansion, how for a time and refuse to receive in fellowship many who are sincerely see Christ.

"Mercifully this decision has now to extent been mitigated by the fact that a arate account for the Church in South is to be opened by the S.P.G., but, of co the extent to which it can fill the gap depend on the extent to which our fr will rally round us at this most critical ent in our history. We do therefore beg all of you who have in any way helped the past will earmark your contribution this separate account. And we also pra many individuals and congregations, wh truly taking to heart our unhappy div may see in our great venture the first pr step towards that great ideal of the Un Christendom and give us the financia we need in order that the rich contri of our Anglican heritage may be giv all its glory."

Furthermore, in view of the fac Anglo-Catholics have been holding m and by other means protesting the er of the Anglican Church into the Chu South India, the archbishop and di bishops of England and Wales at a n last summer gave unanimous approval following resolution which was publis the English Church papers:

"We wish to assure the bishops a ordained and lay members of our Co ion who, in September, will be goin to form with others the South India of our prayers and of our continued

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in Christ. It is our most earnest hope God will use them and their fellow-ıbers in the South India Church to set ard the Gospel with power and to help people of India to grow in unity; and He will guide their venture of faith to day when there will be full Communion een the South India Church and our-es."

is to be earnestly hoped that the Lambeth ference in 1948 will approve of the ac- of the Church of South India, Burma Ceylon in entering into the union ch and give it all possible support.

eanwhile, however, as the Anglo-Cath- who oppose the union are trying to tor- the United Church by economic pres-, it behooves those of us who believe that Church of South India is not simply im-ant in itself but may pave the way for y in other parts of the world, to do every-g we can to give it our immediate sup- and that as generously as possible. In face of this situation, the Continuation nmittee of the Church of South India, ch is the executive committee of the ırch entrusted with the carrying on of the k of the Church until the first meeting he Synod of the Church, 1948, established hanksgiving Fund to which it is hoped all of us who are interested in the success of the Church of South India will give. The resolution establishing the Fund is as follows:

"It was resolved that a Fund should be established immediately to meet all expenses not otherwise provided for and that this fund shall be ultimately under the control of the Synod of the Church of South India. There may be many who will desire to express their profound thankfulness to God for His wonderful grace in bringing about this longed for union of the churches and this fund will give an opportunity for such thank offerings to be received and to be used to the best advantage in the service of the Kingdom of God through the Church of South India. During the early months of the life of the Church there will undoubtedly be many expenses that cannot at present be accurately foreseen and it is necessary that there should be a strong central fund to guarantee that no essential service of the Church shall be neglected for lack of sufficient support during the period of transition from old organizations to the organization of the new Church. It was reported with great thankfulness that already a generous anonymous thank offering of 1000 rupees had been received as well as some from America, including $1,000 from Sherwood Eddy.

It was further resolved that this appeal should be made throughout South India and the Overseas Publicity Committee should be requested to further this appeal."

Let every one of us express our thankfulness for this glorious answer to prayer by sending a contribution to the Church of South India and let us send it immediately for time is a tremendously important consideration. Funds are desperately needed now. Furthermore let all of us who are clergymen be sure that our congregations and Christian friends have an opportunity to give to this fund."

In order to facilitate the rapid transmission of funds, Mr. Harold Belcher of The American Board of Foreign Missions has graciously agreed to forward any contributions to Bishop Hollis in Madras for the Thanksgiving Fund. Kindly make your checks payable to The American Board of Foreign Missions and send them to the office of the Board, 14 Beacon Street, Boston, in care of Mr. Harold Belcher with the request that it be sent to Bishop Hollis.

N.B. The documented story of the progress and consummation of the union is contained in *Church Union in South India,* by A. J. Arangaden, published by the Basel Mission Press, Mangalore, India, 1947.

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Getting a Kick out of Life

William L. Stidger

"Echoes From Cleveland"

Nancy Marsh, daughter of Dr. and Mrs. Daniel Marsh, attended the convention of ten thousand young Methodists in Cleveland at Christmas time, and she brought back a story which impressed me very deeply.

Even before hearing this story, I had gotten a kick out of the very fact that ten thousand young Methodists were gathering together; the fact that they were under the direction of Hoover Rupert, one of our own recent Boston University School of Theology graduates; and the fact that "Miss America of 1947," who had refused to go into modeling, pictures, and the usual exploitation of her charms, was making her first public appearance at this gathering of Methodist youth. Then came the final wallop of a kick as told by Nancy.

The night that the Methodist gathering broke up, the Cleveland terminal was literally bulging out with the happy crowd. But these young people, instead of blurping into some of the popular, wild-eyed nonsense that contemporary America sings, started to sing "A Mighty Fortress Is Our God." The great hymn thundered back and forth from wall to wall. It was like a great Niagara of spiritual music and power. Porters, trainmen, travelers, and shop-keepers who had been weary and worn before had a new light in their eyes. It was like a spiritual renewal, and everybody was awed and pleased.

An old couple who were standing near Nancy Marsh expressed it for everybody when the man sighed, "I want to cry, Mother. I never heard anything more beautiful. To think that a crowd of young people is not singing some jitterbug song, but that great hymn instead! Now, Mother, we have long been intending to join the church. Let's *do it* Sunday morning." Yes, I got a real thrill out of that story. I only wish I could have been there at the Cleveland terminal and joined in the singing.

Vermont Restricts Religious Instruction

MONTPELIER, Vt. (RNS) Commissioner Ralph E. Noble and the state board of education have recommended that local school districts eliminate religious education classes conducted by individual denominations.

At the same time, the board issued a statement asserting its belief that Federal funds for education—when used by private schools—should be confined to non-educational services and that any funds specifically designed for education itself should go only to public schools.

Federal funds, the board declared, should be "free from any controls interfering with the educational policies established and administered by the state."

The board said it believed that "all Federal aid toward the welfare of children not attending tax-supported public schools" should be confined to non-educational services, and listed health programs and hot lunches as examples of the type of service it approved.

"Federal aid distinctly designed to aid the process of education itself should be confined to tax-supported public schools," the board continued.

As regards religious instruction, the board and the Commissioner said religious education functions of the public school are "mainly those of teaching youth respect for human personality, recognition of the dignity and worth of the individual, his obligations to the other members of society, and an un standing of the importance of religion to development of mankind."

"The public school cannot and should endeavor to perform those functions of ligious education which the home and church are especially equipped to prov the statement added.

If this recommendation is followed by school boards, it is expected to affect a ber of schools in this area. Some of have religious education classes conducte local pastors, while in other instances a time religious education teacher serves a ber of schools.

Report From Yugoslavia

(Continued from page 181)

the beginning of the 18th century, espe since the French Revolution, human pro has been hindered by the conservatis the church. The state emancipated from the church. On these principles the stitution of Washington and Jefferson made in the United States, and in the century in other European countries church only gradually recognized changes.

"The church should be above all susp and should not mix in the affairs o world. In our country the clergy didn low the example of their western colle Our church didn't keep step with th velopments. When, in 1941, the fascis tacked Yugoslavia, a certain part o church hierarchy was mixed up in a to which it didn't belong. We are that the American Catholics have mad an uproar against Yugoslavia without the truth from that part of the Yugos clergy which stayed in the country and did not let down its people."

The Next War And Peace Conscription

(Continued from page 173)

mass army ever invaded Russia an victorious. Napoleon tried it, and tried it, and neither was successful. T no logic in assuming that we, with no land bases, such as Hitler had, an over 3,000 miles of distance separati would be more successful.

Universal peacetime conscription is on certain assumptions that we believ false. First, the assumption that war evitable; second, the assumption tha manpower trained for a six month will win, or even largely help to v atomic war; third, that under attack atomic war we would have time to r a mass army for effective resistance. men and all other reasonable person that none of these assumptions is s object, therefore, to conscription of a time army because I know it will fective.

My third objection is this: A move

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rsal peacetime conscription now will all persons throughout the world to the ession of bad faith on our part in world s. Even though all well informed per- throughout the world know the logic e point which I have just made relative ectiveness, they also would consider that ct on our part adopting a plan of uni- l conscription would be a disturbing r in world life.

my opinion, what we need now are not ts and gestures of defiance and aggres- in international relations. We rather an atitude of peace; constructive pro- s made in good faith that are designed lieve tensions in the world, instead of res of defiance calculated to arouse sus- n. Let us not labor this point exten- y; let us trust that all persons of reason- mind will see its logic.

y fourth objection to universal conscrip- in peacetime, is that this will be a dan- us and abnormal factor in the lives of youth of our land, working in them un- harm.

way of argument, let us remember that military forces have established and been lucting an ideal training center for youth his age at Fort Knox, Kentucky. It is not ssary to elaborate upon the provisions ch are made in this camp. It is enough ay that so far as it has been possible to o, the camp conditions have been made l. The comforts and convenience for g, the quality of the training, the es- ally selective quality of the troops being ed there, the general surroundings,— ave been developed under laboratory con- ns as near the ideal as possible. Yet, t is the result?

areful investigations prove that the youth ght into this camp react normally as all h taken out of the atmosphere and sur- dings of normal home and community react. It was promised that they would rotected from liquor of ill fame, and all e other threatening indulgences which the moral fiber of our youth. Such has proved to be possible. It was claimed that use of the type of religious program ared, church interest would be preserved. s has not proved to be the case. I mention e factors because the protagonists of uni- al military training so-called, claim that urrounding influences for trainees under etime conscription will be made ideal. yet, in spite of this claim, in the recent which has been forced out of committee er very dubious conditions to be pre- ed to Congress, many amendments were osed, designed to forbid the dispensing iquor within twenty-five miles of each p. That proposed amendment was never ved to be presented to the committee, were any of the others.

ne is led to doubt the moral sincerity of proponents of such a program when the simple safeguards desired by all parents for their sons are not enacted into law, and no concerted effort is made on the part of military authorities or administrators of the proposed program, to relieve the trainees of the threat of moral virus infecting much of our life today. We have difficulty enough guiding our lads allright when their home associations are the best. Under conditions bringing almost one million of them into military camps throughout the country, one is gravely concerned — and rightly so — over the possible moral effect.

Let us give the utmost earnestness to the problem of peacetime conscription in itself. Let us register our attitude in private and in public, and particularrly with members of Congress who soon will decide this all important question.

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3. You now seek wealth and comfort and position while others suffer from hunger and loneliness.
4. Must the stranger and the weak always suffer and wait?
5. Hear ye my people — I travel to and fro in your land; I behold many strangers who are not received in your temples of worship.
6. Come now and repent and go seek until you find them in ghettos — in villages and even across the railroad tracks.
7. Bid them come for thus commanded the Lord Jehovah, Thou shalt remember the stranger within thy gates and treat him as one born among you.
8. And the people answered and said, Come now prophet. Why do you always come and find fault with us?
9. Did we not send missionaries to these people in their own land? Let us be brothers to them there.
10. After all, oh prophet, be realistic, these people are not our kind.
11. And the prophet answered and said: You did send your missionaries even to Africa but you brought the sons and daughters of Africa back to live in slavery.
12. Your father did not like the German or Irish or Scandanavian or Italian or Greek or Polish when they first came but now your sons and daughters marry their daughters and sons.
13. Did not von Steuben and Lafayette and Pulaski help us in our struggle for freedom?
14. Come let us reason together. Were not all of our ancestors once strangers in this land?
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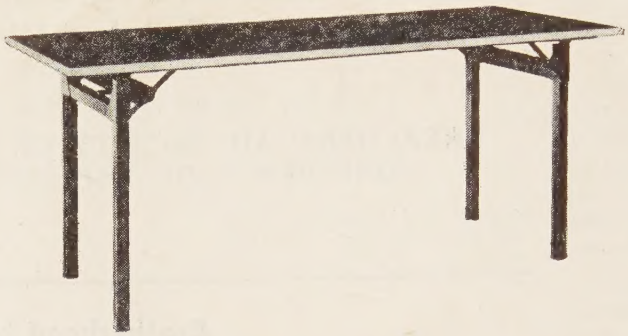

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